No. 4

THE LAMBS GOVERNMENT:

TO BE

EXALTED over all in *Israel*; who is the *Captain* of their Salvation, whose Right alone it is, (in whose mouth is found no guile,) and not any other Birth, Spirit, Man, or Image, whatsoever.

OR, THE

GLORY of the LORD

Risen like devouring Fire, to search out every false Birth, and false Spirit, and to consume Anti-Christ with the Spirit of his mouth, and destroy him by the brightness of his Coming. And this is a *certain Sound* (in season) to *awaken* the *mixt-Multitude* throughout the whole *Host*; and that all may come to the *Tryal*, and search and see, what Spirit and Birth they are of, and in what Spirit and Dominion you *Rule* and *Govern*, (who are *Masters*, *Parents*, and *Governours* of *Families*, throughout all the Tribes of *Israel*, &c.

With an *Exhortation* (from God) that none within the Camp seek to *Physitians* (or things of that kind outward) for any distemper, weakness, sickness, or disease whatsoever, without his leadings and counsel, who leadeth into all truth, *&c.*

Also, That no Babe among them should strive, or study for the comprehending, or attaining the knowledge of the Laws of men, or Nations, to make their defence, *&c.*

With a Dear and Tender Salutation, to the blessed Seed and Children of the everlasting, holy, Covenant of Promise, throughout the whole Creation.

Given forth in the movings (at the commandment) of the Captain of *Israel*. By one that followeth him, WILLIAM BAILY.

Worthy is the Lamb that was slain to receive, power, and riches, and wisdome, and strength, and honour, and glory, and blessing, Rev. 5. 12.

For by him were all things created, that are in Heaven, and in earth, visible & invisible, whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him, and for him, and he is before all things, and by him all things consist; & he is the Head of the Body the Church, who is the beginning, the first born from the dead, that in all things he might have the prehemmence, Col. 1. 16.

LONDON, Printed in the Year 1663.

Guilford Meetings

THE LAMBS GOVERNMENT TO BE Exalted over all in *Israel*.

JEsus Christ the only begotten Son of God, the holy Seed, the Lamb slain from the foundation of the world (that lyes in wickednesse) in whose mouth guile is not found, whose name is called the Word of God, whom all are to hear, whose Kingdome is not of this world, whom God the Father hath raised from the dead, and appointed heir of all things, and Head over all to his Church, and given him a name above every name, that at his name every knee should bow, of things in Heaven, and things in the Earth; and every tongue confesse him to be Lord, to the glory of God the Father; whom he hath given for a Leader and Commander of the people, in whom alone is Redemption, and Salvation, and not in any other. This is the Captain of thy Hoast, O *Israel*; this is thy King, and Law-giver; thy Judge, and Saviour; and every spirit, seed, motion, or thought, which is contrary, opposeth, or riseth against the life of this pure, righteous, precious seed, (wheresoever, or in whomsoever it is, or appeareth) is of Antichrist; which the Lord God will consume, by the spirit of his mouth, and destroy by the brightnesse of his coming, (without respect of persons): And this hath been the Testimony of the Servants of the Lord in Ages past; and this hath been, and is our Testimony (who are his Servants) unto the world, in this Age; which work he is now cutting short in righteousness, for his Elect Seeds sake, in whom alone he is well pleased, which hath long been pierced, wounded, grieved and oppressed, by the contrary seed of evil doers; which have alwayes opposed,

and exalted it self above all that is called God, and would not that he should reign (who is the Truth, the Resurrection and the Life), whose right alone it is; and for whose sake the Lord God Allmighty will overturn, overturn, overturn, till he possesse it unto the ends of the earth.

And well said the Scripture, that *There are many Antichrists in the world, and many false Prophets shall arise, and shall deceive many; and many shall come and say, I am Christ, whereby many may be deceived*, &c. Now this I do not onely read without in the world, but in the world which is set in mans heart, which hath been deceitful above all things, and desperately wicked; who hath searcht it out to the full? or who knoweth it perfectly? or who hath sought out all its secret Chambers of Imagery? —— Truly, I find but one right seed, right Spirit, Image or birth, which rightly seeth, and rightly judgeth all things, and searcheth out the most deep and hidden things, wayes, forms, shapes, turnings or spirits? It is a noble plant, a noble birth, and there is not a deeper speech then it can understand, nor a form, that it cannot see, to the foundation or through the vail, to the root thereof. It is the Elect which cannot be deceived, neither will it deceive any who joyn to it, believe and trust in it; but its not of this world, neither is its kingdome and glory of this world, but from above, (over it) in the Majesty on high, (from whence it is born) far above the Principalities, and Powers, of the Rulers of the darknes of this world, (the Dominions and glory of which, are but its temptations, to draw from the more noble, into the visible fading glory); Heaven is its Throne, and the Earth its Foot-stool.

Therefore his Followers must be redeemed from the earth, from the world, the glory, the spirit and nature of it within, in which lyeth the ground of temptations, and the deceiveablenesse of unrighteousnes, and the lying wonders, and the many Antichrists, which doth arise in the secret Chambers, against the appearance of this noble Seed, to stand in the room of it, to satisfie the mind, saying, *I am Christ*, to wit, I'le give thee satisfaction, I'le be thy food, thy guide, or leader, *&c.*

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feeding the mind with false-hood and vanity, till at last it proves a false Prophet, which hath deceived, and cast down many strong men wounded.

Therefore, Hearken O *Israel*, to the voyce of the Captain of thy salvation, and give not heed to (nor believe) any lying vanity within or without. Neither be thou satisfied with a false Conception, or false birth, a false rest or peace, short of the Election, short of the noble plant of renown, the wholly right seed, whose Kingdome is not of this world; this is the Heir, against which many false Prophets and Spirits (Anti-christs) have risen up, to dispossesse him of the Inheritance. But all that go, or climb up before him, are Thieves and Robbers: therefore be watchfull and diligent, (for your Adversary goes about seeking whom to devoure) and fear always before the Lord thy God O *Israel*; and *believe not every spirit, but try the spirits, whether they are of God, for there are many false spirits and false births, which are not of God, but of the world*; and the day of tryal is now come, in which things that have been hid shall be manifest.

There is a spirit that can satisfie it self, with the profession, likeness, or image of the Truth; but its cross and burden, is the very Truth it self, which doth discover it, judge it, and cast it out: Therefore take heed, and beware of that spirit, believe it not, but judge it in every appearance, it is the leaven of the Pharisees, which can never enter (but shuts up) the Kingdome of God, with all its Righteousness Comprehension and Profession. This spirit is without the vail, and cannot see the end of those things which God will abolish, being shut out of the Holiest of All, in which the secrets, and wonderful works of God, are manifest to them that fear him; so this spirit judgeth according to the outward appearance, and not with righteous judgement. This is that Bastard (or Son of the Bond woman) which shall not inherit with the Heir, the Son of the Free-woman. This is a knower of men after the flesh (the flesh is the vail) and a respecter of persons, and loveth the praise of men, and esteemeth the rich in this world, more than the poor, whom God hath chosen rich

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in faith, and heirs of his everlasting Kingdom. Therefore beware of it, let it have no place in thy Bosom, or within thy Borders, O *Israel*; for it is abomination unto the Lord thy God, and a great Oppressor and Griever of his seed, and a contemner, and secret despiser of his mean appearances in his babes, and little ones, in, and by whom, he will confound the wisdom and glory of all flesh.

Again, There is a spirit that thinks or conceits better of it self, than of others, because of outward things, which it seems to possesse, or because of the knowledge, experiences, or tryals, which it hath had in dayes past, through the dealings of God in his love to the Seed; and with these things decks it selfe, and through which the heart is lifted up, out of Gods fear, feeding it self with the Manna which corrupteth; this is a disobedient spirit, an imprisoner of the Seed and Life of God in the particular, and an oppressor and wounder of it in the general; and it is a lover of this world secretly in its heart; though it seems to have a beautiful out-side, or covering, the sower of discord lodgeth (as a couched Beast) in its bosome: and the back-biter lyes within its breast, which as Arrows, it will send forth against the upright and simple hearted, which doth discover, see and fathome the ground and foundation thereof; therefore beware of it, judge it, and cast it off for ever, for it is of the old leaven of malice and wickedness. It hath a life in giving heed to reports, (yea false reports) against others, entertaining them, and reporting them, thereby to cover it self as with a garment, that so it might be esteemed and have the preheminence, and that others (whom it pleaseth) may be dis-esteemed, slighted or undervalued. This spirit the Lord God will cast down, and abase unto the nethermost Pit; it is a Robber of God, and a despiser of his neighbour, it is very neer unto the chains of darkness, in them to be reserved, unto the day of great Judgement.

Therefore O *Israel*, follow thou the Lord thy God alone, who discovereth the very secrets of all hearts, and is the searcher, tryer, and finder out of every false spirit, before whose presence, and in whose sight, all things that have been hidden,

den, shall be sought out, evidently seen, and made manifest unto the ends of the Earth. For the day is come, in which no shadow of death, or dark covering, shall hide the worker of iniquity and wickednesse, though never so secret. Therefore remember with whom thou hast to do, (for all things are naked, open and bare, before his pure eyes:) And see thou walkest in the Light of the Lord, which is the Light of his true *Israel*, and remains their standing dwelling-place, which shall be for a flame, and an everlasting fire in the hearts of all them who wilfully and contemptuously transgress against him, and comes not to be humbled because thereof, before him. This is thy God and Lord which brought thee up (at first) out of *Egypt* (the dark Land) and hath led thee by a way thou knewest not; who gave thee water in the desart, and Manna in the wildernesse, who was as a Cloud by day, and as a Pillar of fire by night, and who by little and little, did drive out the many strange Nations, that thou mightest inherit the promised Land, which remains (for ever) a Rest for the People and Seed of God.

Now he called thee not out of *Egypt*, in the day of thine afflictions, and grievous burthens, sighs, groans and tears, when thou cryedst to go forth to sacrifice unto him, that thou shouldest return, or make thee a Captain, to go back again to the house of bondage; but that thou shouldst be a redeemed, holy, peculiar people unto himself, zealous for truth, righteousness, and every good work. And thou mayst remember, that thou wert charged (in that day of thy entrance into the good Land) that thou shouldst not worship, nor bow down, to any of the Gods of the strange Nations, whom he drove out before thee, neither give your sons to their daughters, nor your daughters to their sons in Marriage, least it become a snare unto thee, and steal away thine heart, from wholly following the Lord thy God, which brought thee up from the land of darkness, or out of the North Country, where thou wert driven and scattered upon the cold, cloudy and barren Mountains, as sheep without a shepherd. Was not this thy state, O *Israel*, in which thy God sought thee, and found thee? and was not this the acceptable

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year, and the appoynted time, or day of salvation? Didst not thou rejoyce (as a poor captive bound in chains) to be delivered? what wouldst thou have promised, or what couldst thou have done, or left undone, in those dayes, for his sake who then appeared for thy deliverance? Didst thou not say in thine heart, that this God should be thy God, if he would but give thee bread to eat, and raiment to put on, when he called thee as a woman forsaken and grieved in spirit, when thou couldst have put thy mouth in the dust, if there might have been but hope? When thou satest trembling upon the ground, and lookedst every way without for a comforter, and when thou wert as at thy wits end in thy wearisom toyls, troubles, and anguish of spirit; then did not the Lord hear thy cryes, and remember his Covenant, which was made to *Abraham*, and to his Seed for ever, and see thine afflictions, and come down to deliver? And didst not thou rejoyce like them in Harvest, at the appearance or breaking forth of this Morning? wert not thou ready to call in thy neighbours to rejoyce with thee, when the Lords money (on which his Image is) was found, in thine own house. And the sheep that was Lost brought home upon shoulders of the good Shepherd, who laid down his life for their sakes; And when the Lord withdrew his presence, for a little moment, was not thine heart troubled? and couldst thou be satisfied, till thou hadst found him again, whom thy soul loved? And when thou hadst found him, didst thou not say (in thine heart) This is my beloved, this is my friend, I will hold him fast, and not let him go, untill he hath brought me into the house of her that bare him, (or into the Land of rest, in which is peace, joy, comfort, and satisfaction for evermore)? Didst not thou rejoyce, when *Moses* came to *Pharaoh*, (King of *Egypt*, the Land of Bondage and Darkness,) and Charged him to let thee go, though it were but three dayes Journey into the Wilderness, because of the heavy Burthens and sore Afflictions, which thou endurédst, under the oppressing Taskmasters of the uncircumcised? But didst thou think what would befall thee in the Wildernesse, the many holes, and pits, and turnings among the wild beasts, in drought, hunger, and sore travell?

travell? Yet how did the Lord allure thee, and then many times spake comfortably unto thee; And led thee by a right way, though it seemed hard and strange unto the murmurer, and to that spirit which would have made a Captain, to return back into *Egypt*, (that Land of Darkness and Bondage,) on which the plagues were poured forth, because of the oppression of his seed.

Therefore hear O *Israel*, and consider; who is a God like unto thy God? or what man was able to do these things which the Lord hath done for thee, by his own Arme, which he stretched forth and revealed in the midst of thee; who gave thee Precepts, Commandements, Statutes, and Judgements, to direct, guide, counsel, instruct and strengthen thee in the way thou shouldest walk, which is none other, then that which first appeared for thy deliverance; though its Name was then known no greater, then *I AM*, or the Light of *Israel*; which did after become a flame, and the holy One, as a fire, to consume and destroy, his and thine enemies round about; This is he who said, *I am God, I change not, therefore the sons of Jacob are not consumed.* This is thy God, who commanded thee, saying, *Thou shalt have no other Gods but me, nor make, forme, or grave, any likeness, or image, to bow down unto; For I the Lord thy God, am a Jealous God, and will visit the iniquity and sins of all them that transgresse against my Commandements.* Therefore take heed, that thou bow not, or give thine heart, mind, and affections unto any thing, visible or invisible, but to the Lord thy God alone, whose Name is but one, and changeth not, even the Light, which makes manifest all things, and divides the Darkness from it, and hath no fellowship with the unfruitfull workes, and workers therein; but doth reprove them, though never so secret, *and will not hold him guiltlesse, who taketh his name in vaine.* And all they who depart not from iniquity, and whose tongues are not bridled, ruled, or subjected by the power of the Lord, and who are not thereby guided, in wisdome, meekness, and fear; such take the Name of the Lord in vaine, such are guilty, and shall so appeare, before God, Angels, and men. For (as I said) the day hastens,

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in which no shadow of death, or secret dark place (though as deep as hell, or as high as the starres of heaven) shall be able to hide the worker of wickednes, under the fairest Covering; The mouth of the Lord hath spoken it.

Therefore again hear, O *Israel*, and repair with speed every man to his Tent, and none look out, but all feel and see the glory of the Lord God, which is like devouring fire at thy Tent door, (burning up all that which is contrary to him) that thou mayst be preserved, in this day of the Lords Passe-over; who is not onely passing over, but also through the very hearts, reines, and Consciences of the Children of men, with his grounded Staffe; yea, even searching and trying to the ground, and bottom, of all foundations, and buildings; And he will fight with the contrary (the dark mountaines, the false foundations, and deceitfull Coverings) with Battles of shakings, of rottenings, of stripings, and rentings; yea, the vaile shall be rent from the top to the bottom, though it be in the very Temple it self, that they that have lyen in their graves, may arise, and come forth, and that he might appeare before the eyes of all, to be the Son of God, *in whom is no guile, who humbled himself to the death of the Crosse*, and through it, came to Triumph over principalities, and powers, and spiritual wickednes, in high places. This is thy Captain, O *Israel*, therefore think not of another, nor make another, nor forme any likeness of him, or of any thing, in heaven, or in earth; for there is not another whom thou art to worship, follow, or subject unto, but him alone, at whose presence the vails rent, and the dead arise, and at whose Birth, and coming, the heavenly hoast sing for Joy, but the Tribes of the earth mourne, (*he that hath an ear to hear, let him hear*) who is now come with power and great glory, in the Clouds of heaven, (not of the earth) to reward every man, equally, according to his workes, and words, without respect of persons; For he is a righteous and just God; he is not as a man that he should change, alter, or vary from what he was in the beginning, who by his power is able to raise up Children unto *Abraham*, (at this day) of them that have lyen among the pots; Therefore

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let your eyes look toward his holy place, whence he ariseth, to silence all flesh before him; and cease from man, whose breath is in his nostrills, and is as a worme and dust before him.

And know this, that thy God, who raised thee to be a people above all the Families of the Earth, and hath given thee great dominion; that, if thou shalt exalt thy self, and say, This thou hast done, and the other thou hast done; and secretly take the honour and glory to thy self, and listest thine heart up, out of the uprightness and integrity before him; and shall slight his mercies, and not walke humbly in his sight, but forget his wonderfull workes, and to ascribe the glory due unto his Name; That he then is able to rent the Kingdome from thee, and give thee a beasts heart, and drive thee out to feed with Oxen, even among the beasts of the field; And this God will manifest (on such,) as he hath divers times, amongst the sons of men, That all flesh may feare and tremble before him, and bow at his Name (which must and shall be exalted above every Name,) and ascribe acknowledgments of mercy, righteousness, power, and glory, unto him for evermore.

For this is the same God, that set a Print upon *Jobs* heels, and marked all his steps, (whose Candle had shined upon his Tabernacle, and unto whom the Rock had poured forth Rivers of Oyl,) whom, when he came to see, how great and how powerful, how excellent, marvailous and wonderful, the Lord was in his unsearchable wayes, he ascribed all the righteousnesse to his Maker, and abhorred self in dust and ashes, though he knew his Redeemer lived, and that he should stand upon the earth at the latter day: Therefore take heed that thou never depart from him, (from his leadings, counsels, commandments, wisdome and feat) who hath set a Print upon thine heels, and who marketh all thy steps, though never so many, or in the most secret hidden places; whether thou steppest in Butter, or upon a Rock, the Lord seeth all thy goings, and unto him thou must give an account for all thy wayes, by whom actions are weighed. Therefore, O *Israel*, Look not unto man, look not unto man, but alone unto him who is thy salvation, and the salvation of all his people to the ends of the earth. For if thou do but

a little ſtand ſtill, and conſider thy ſelf, in what ſtate the Lord found thee, and how helpleſs thou wert of thy ſelf, or of any man, but by the power of God; And then again, how the Lord alone heard thy cryes, and remembred thee in the duſt, and with his own Arme brought ſalvation unto thy deſolated ſoul; I ſay, when thou Conſidereſt theſe things, in the depths of Gods Counſel, with what eye canſt thou look unto man, then with an eye that God hath opened to ſee all fleſh to be graſſe, and the glory of it as the flower of the graſſe; when the Spirit of the Lord bloweth upon it, it ſoon fadeth away. So unto him, who commanded Light to ſhine out of darkneſs, and gave light into thy dwellings, let every ſoul within thy Camp, O *Iſrael*, be ſubject; and aſcribe all Glory; for he is the firſt, and he is the laſt, and beſides him there is no God, that is able to deliver thy ſoul from death, and thy feet from falling. *Amen.*

Concerning Government in Families, &c.

AND now hear, O ye Tribes of *Iſrael*, even all you, who are Maſters, Parents, & Governours of Familyes, or Teachers of children, and young people. This is the word of the Lord unto you all; take heed to your own ſpirit, and ſee in and with what ſpirit you rule and govern; for all who are not in the Spirit of the Lord, cannot ſerve him, nor be ſerviceable to him in their ſeveral places, and amongſt their ſeveral Familyes, Tribes, and Congregations; unto whom every particular muſt give account of his Stewardſhip: Therefore ſee that ye walk and live, and rule in the Spirit, power and Wiſdom of God, in the ſtill, quier, and cool ſpirit; in which every thought is weighed, and judged; and in it watch for the Seed, and its appearance when it ariſeth in them all, amongſt whom ye are placed, and reprove, exhort and correct in the Dominion of God, and in the Wiſdome, and Patience of the Lord Jeſus Chriſt, and in due time and ſeaſon, even in the feeling of the Leadings of the Seed of God in your ſelves.

ſelves. And for the Seeds ſake, and the Lord's ſake, (who ſearcheth your hearts) and wait for the raiſing of it up, in all your Familyes, that it may be Head and Ruler, in and among you all; that the bleſſings of the Lord God may be upon you, and his preſence may bleſs your Familyes, that ye may be a bleſſing and refreſhment one to another, and be refreſhed one in another, even in the Love and Life of God, which is but one in all. And rule not with rigor, for that ſavours of the Land of darkneſſe: Nor in a wrong Dominion, in conceitedneſs, ſelf-willedneſs, or in an impatient brittle ſpirit, but in the Wiſdom of God, which is firſt pure, then gentle and peaceable; in his fear and dread, and in love and meekneſs, and in uprightneſs of heart and mind, as in Gods ſight, doing all things as unto him, (*who ſeeth in ſecret, and will reward openly*); For the Seed is ſoon oppreſſed, and the evil is ſoon ſtrengthned, by a wrong Government, out of the true Wiſdom, in the wrong Authority; and it will cry to God in Servants and Children, when it is grieved and oppreſſed, and God will hear it; and it will witneſſe againſt ſuch Parents, Maſters, Rulers, or Governours, as do not anſwer it in the Wiſdom and Love of God, in their Ruling, and Governing, Reproving, or Correcting; for it is the even Ballance that will let them ſee and feel, (as well as you) when the weight is ſhort, or when it exceeds in all your words, actions, and carriages; and then the evil being preſent, it will take advantage thereby, and an hardneſs and ſtubbornneſs will encreaſe, in and among them, and a liberty and ſtrength in all manner of evill, when the witneſs of God is not anſwered, and the ſeed raiſed, which would ſcatter all ſuch things.

Therefore great is your Charge (who are Maſters, Parents, and Governours of Familyes) and great ſhould be your care and diligence, for the ſuppreſſing and keeping under the rebellious and wild nature, and the cheriſhing and ſtrengthning the good part, in all your Familyes, from the leaſt to the greateſt: For that is Gods, who will call you to account, how you have anſwered it, and been careful, that you have not hurt the leaſt appearance of it: And whether you have been as

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tender of it, as the Apple of your eye, for so is it unto the Lord, who will plead its cause with all its Oppressors and Grievours, (within and without) without respect of persons.

And when you exhort, admonish, or correct them, or find a cause so to do, then wait you upon God, to feel his presence and Seed to lead, govern and go before you; that Christ Jesus may be your Head, and have the preheminence, and the Government upon his Shoulders (whose Right it is) in all things. And let your words be few, seasoned in the savour of the Power, and pure, gentle, wisdom of God, cool, quiet, and low, and not loud and clamorous, heady, or wilfull, for that savours of the foolish woman, whose feet are without, which buildeth not her house, but puls it down with her hands, but the wise, buildeth it up, to the praise and glory of God. So let Christ (whom you professe) be known, and exalted Head, in, and among, and over you all, even the power and wisdom of God. Then will the Lord be honoured, and the Seed answered, and the evil be kept under, by him whose right it is onely to Reign and Govern, among the children of men. And take heed that for want of watchfulness, circumspection and wisdom, ye do not discourage the tender appearance of truth and sobriety in your Children, or Servants, or any under your Government; by reproving before others, or out of due time, for that may, and will, hurt and grieve the Seed, and beget evil thoughts, stubbornness, and an answering again, which will arise in the corrupt part, which cannot straightway be justly reproved, because there was want of the right Authority, Wisdome, and discretion, in the Reprover; though something was reproveable, yet the want of a due and right management thereof, will strengthen the bad (with a witness) against the error in the Reprover. And so here the work is not rightly done for God, in your places, neither can it, without Christs leadings and guidance therein, who is the wisdome and power of God, out of which there is nothing done, right serviceable, or acceptable unto the Lord; but in it, the heart is made wise, to discern both time and judgement.

And take heed, ye do not secretly seek to bear rule over

others

others by your means, or because you have more of this worlds goods, (which is all of the earth, and returns to the earth from whence it came,) for that is the leaven of the false Prophets, and false spirit, against which the woes are pronounced, because it is an oppressor and secret persecuter of the Seed. And God will abase that spirit (where ever it is) even in the sight of men, and bring it into shame and contempt. For it secretly accepteth persons, (despising the poor, and admiring, or extolling the rich in this world. And thou who doft so, (whosoever thou art) shall come into poverty, and want, and be contemned and dis-esteemed, and cast out from amongst the children of him, who had not whereon to lay his head, (except thou repentest and be humbled before his Throne) For what hast thou? or what art thou more than another? either inward or outward, which thou hast not received, or hast by permission (to try thee) from the Righteous God? to whom thou must give account, who will change times, seasons, and the state of things, People or Nations, as he pleaseth. Therefore be low, and fear before him: For he will smite all the proud, covetous, and hypocrites, with an irresistable stroak, whose wayes are an abomination unto him.

Neither be thou self-conceited, or lifted up in thy thoughts, because thou hast known more, or been convinced longer than others, or hast done more, or endured, or suffered more than others have, least the evil eye (spoken of) thou come to see with, and thy light be turned into darkness: For God can & wil do what he please with his own; *And many that are first, shall be last, and the last shall be first* (as it is written). Therefore blessed is the man or woman that dwels in the sense of Gods mercies, and their own nothingness, inability and weakness; For this shuts out the Pharisee, that would shut up the Kingdome, which will not enter it self, nor suffer that which would. So my Friends, Remember, he enjoyed the Kingdome who was little in his own eyes; but when disobedience prevailed, the Dominion was lost, and condemnation and trouble came over that which had disobeyed. And this is just and right with God, who doth and will render unto every

very one according to their words and works. Therefore dwell low, dwell little in your own eyes, as the little Child, (for of such is the Kingdome of God, and such onely have the Right, Authority, Dominion, and Throne, given them of God, for so it pleaseth him;) And in this ye will answer, and reach to the seed of the Kingdome in all your Familyes, and in all People. Here ye will not hurt the tender, nor break the bruised Reed, neither strengthen, nor countenance the wild, stubborn, and froward in their wayes; but your very life will reprove them, though not a word be spoken. Here you Rule (in the true Dominion of the Lamb) over the Beasts of the Field, the Fowles of the Air, and the Fishes of the Sea, as it was in the beginning, in the Image of God, in the blessed state; in which dwelling and being good examples, ye will teach more in one hour, than a thousand words every day in a whole year without it, and the witness of God will arise in them, to justifie you in the one, and to judge and condemn you in the other.

Therefore take heed with what spirit you Rule in your Familyes; for if Christ be not Head, then is that which is contrary, which he will consume, and destroy by the spirit of his mouth, and by the brightness of his coming, And if he be not your Head, Lord and King (who rides meekly upon the wilde Asse Colt) in the particular, who are Governours or Masters of Familyes; how then are your Familyes his Familyes? and how are you of his houshold, if Christ Jesus be not the Housholder or Governour in and among you? And how are you then of his Church, if he be not the Head, and Ruler, Instructor and Leader of you in all things, (who is the Leader of his People *Israel*?) Consider these things (my Friends) for of the Lord am I constrained to write them, for his holy Seed and Name sake, and for his Truth and the souls of People sake, which are greatly oppressed, grieved and vexed, by a wrong Government among Children, Servants, People and Nations. And let none be secure or careless, without the feeling of the pure presence of God, leading and guiding them in wisdom, love, and peace, which keeps the Heart and

Affections

Affections alive, unto the Lord God of Truth (whose Throne is Heaven) and dead to the Earth, dead to the world, and the things of it; for who comes to be careless, and at ease in the flesh, little regarding those things before mentioned (even Gods name and Seed in themselves, and others) are bad examples to such, who are young, simple, and tender, and stumbling blocks to such as are to be gathered, in this day of Gods mighty power, in which he will plead with all flesh, without respect of persons; who will remove the Candlestick of them that have forsaken their first love, except they speedily repent and do their first works; and will spue the luke-warm out of his mouth, (as loathsome and burthensome unto him). And this is the Word of the Lord unto such, whose zeal will perform it; and the day is at hand, in which he will come quickly, and fight against them with the sword of his mouth.

Therefore let all be awakened, and see where ye are, and what spirit ye are of, and how the work of God goes on in the particular, and amongst you; and whether your affections be on things above, and not on things of the earth; and whether your life is in Christ, the Seed, the Truth of the Most High God, and whether you follow the Lamb, in whom is found no guile, whithersoever he leadeth; If you do, then are ye the wise Virgins with the oyle in your Lamps, seeing with the single eye, as God sees, who is no respecter of persons, who hath chosen the poor of this world *rich in faith*, (mark, rich in that which purifieth the heart, and gives victory over the world, which justifieth in Gods sight) and heires of his everlasting Kingdome: Then you love in the love of God, which is unfeigned; Then you judge all things as God judgeth, in his infallible righteous judgement, and not before or without him, who is Lord and Head over all, to his Church. Friends, I preach the Crosse unto the world, and to the nature, spirit, and wayes of it (without respect of persons) in the sense of what God is doing, and will shortly bring to passe, that no flesh may glory in his presence. And this I say to you all (within the Camp of *Israel*) who are of the mixt multitude, that came out of *Egypt*, and yet love the

Garlick, and the flesh-pots thereof, that love the earth, and sticks in the earth, and saves self alive, & hides from sufferings, (for feare of losing the earth, or your reputation among men,) you follow not the Lamb of God, *in whom is no guile, who humbled himself to the death of the Crosse, for the Joy that was set before him, who made himself of no reputation, and had not whereon to lay his head*, who set his face like a flint, because of truth and righteousness, against all unrighteousness, hypocrisie and wickedness whatsoever, without respect to the persons of any, possessions, or places of any; For which end he was born, and for which end his followers are born, (who feel him born within them) even to witness for the truth, and to stand up upon the Earth, and plead for it; and suffer patiently for the Testimony which they hold, till the Spirit of life from God arise in the Consciences of ungodly and wicked men, to plead his own Cause with them. You, I say, who are of that spirit, of self-saving, you have, and shall have your reward, as the Pharisees had, as the mixt multitude had, and as the murmuring *Israelites* had; God gave them their hearts lusts, (seeing they desired it) but sent leanness into their souls. This is your state, therefore take heed and be awakened, and retire back to the foundation of God, out of the earth; for the Lord will crosse you, and vex you, by rolling the earth out of its place, and will abase your reputation, and bring you into shame and contempt, til you know that the Most high ruleth amongst men, and governeth in the Kingdomes and Authorities amongst men and people, who is higher then they, whose the Earth is, and the fulness of it, and not yours; you must give an account to him, how you have ordered it, and used and improved it, to the praise and exaltation of his Name, and the help of the true woman: For the earth and heavens are hers, and the Childs which she brings forth, to govern the Nations, and you are but as wormes and Grashoppers in Gods sight, who can crush you, and tread down the high places of the earth in a moment, and rebuke and break in pieces the strong Nations in a moment; and this is the Lord God of heaven a doing, that all people may fear and obey him; And these things are coming

to

to passe, and will be accomplished by him that respecteth not the persons of men, but will reward every one according to his wayes.

And my friends, Judgement hath begun at the house of God, but greater things then many have yet seen, are approaching, for a short work will the Lord make on the earth, for his oppressed Seeds sake, & for his great Name sake, amongst you, and in the world; therefore expect you not great and finall destruction, to come upon the wicked without, untill the Temple is neerer built; For I tell you nay, you must first be faithfull followers of the Lamb, if you would see your Conquest over the Beast, Dragon, Whore, and false Prophet, (the Antichrists) without, you must first see it, and your victooy over the world, and the spirit of it (through faith and patience) within; for this way it cometh to passe, that no flesh should glory, but be abased, even to the dust, from whence it came; And this have I seen, in Gods secret Counsell, even how he will accomplish his great work among his people, and how he will destroy his and their enemies with a finall destruction, even like a whirlewinde when once it ariseth.

Therefore my friends, Gird up the loines of your minds, watch and be sober, and waite alwayes upon God, and feel your hope to the end, and be not hasty, but remember the dayes of *Noah*, how the Lord was long-suffering, till the Ark was finished, then came the Floud upon the world of the ungodly. And thus is the son of man come, and his long-suffering to us-ward (who obey his voyce) is salvation. Let him that readeth understand; For as it was in the dayes of *Noah*, even so is it now at the coming of the son of man; blessed is the eye that seeth, and the heart that understandeth, and keeps out of that eating and drinking, marrying and giving in marriage, building and planting there spoken of; For much that is joyned together, must be separated, and scattered, and much that is builded and planted, must be thrown down, and plucked up by the roots, and the earth must be burnt up, and the Elements melt with fervent heat; For hot will be the day, in which all the ungodly shall become as ashes under the

soles of the feet of the Saints of the Most high, and in which the sons of *Levi* shall be purged and purified as fine Gold; which day is but as it were begun amongst many, but it draweth neere, and hasteneth greatly; Therefore blessed is that wise servant that is alwayes ready waiting for his Lord, and who is giving his fellow-servants meate in due season, and do not eate and drink with the drunken, nor smite his fellow-servants; for on such the day will come unawares, and in an houre they think not of. And this hath the Lord God Almighty proclaimed, which shall sound a certain sound throughout all the Tribes of *Israel*, and to the ends of the Earth, *Amen*.

So this I have written in obedience to the Lord, that I might be clear of their blood whom it chiefly concernes: and concerning whom it came into my heart from God, to lay these things before you; For I have desired of the Lord, to direct me aright in all things according to his will, and I labour to keep my Conscience voyd of offence toward him and all men; and I travell and pray to God, that I may finish my Course with Joy, and give up my account dayly, and at the last with joy, and not with griefe; And this (God knoweth) is the hearty desire of my breathing soul unto his Throne for you all, that with one minde and heart, we may all press forward, in the same way, which is the steps and path of the just one, that leads more and more unto perfection, out of the imperfection, out of the earth, out of the darknes, and the old heavens, into Paradise, where man was made a living soul, in the image and likenes of his Maker, (where the Dominion is known, and the Blessings enjoyed, which makes rich, and the pleasures at his right Hand, which last for ever) unto whom my soul ascribeth all glory, praise, honour and thanks, who is worthy of all, to whom be it for ever given, by all that feel Breath in the land of the living.

And now, all ye dear and tender breathing Babes and Children of the most high God, whose hearts and understandings the Lord hath opened, who have cast down all your Crowns at the feet of the Lamb, who have forsaken, and can

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forsake all, for his sake in whom is no guile, who have obeyed his voyce, and faithfully follow him in the Regeneration, who love not your lives unto death, for his sake that was slain from the foundation of the world, because of the sweet savour of his precious oyntment, which you dayly feel poured forth into your vessels; Ye onely are the wise Virgins, ye are the Redeemed from the Earth, and are not defiled with women, (the weak and beggerly things.) And this is the word of the Lord God Almighty, that lives for ever unto you all; The day of your Redemption, the day of your sitting upon Thrones, the day of shouting and of singing Halelujahs for joy, is at hand, in the triumphant Dominion of the Lord God Omnipotent, over all flesh and uncleane spirits, over the raging waves of the Sea, in the midst of the greatest stormes, yea, over Death and Hell, and the Gates of it, which shall never prevaile against you, as you abide on the Rock, as you inhabite the Rock; you shall sing praises, yea high praises unto him that sits upon the Throne, and to the Lamb for ever and ever, who is worthy to receive power, wisdome, riches, honour, glory and blessings for ever and ever over all in the Highest, *Amen*, Halelujah; who giveth you the victory; Therefore faint not, for unto you this is the word of the Lord God, who liveth and reigneth for evermore. *Amen.*

Israel is commanded not to meddle with Physick, or Physitians, &c. for any disease or distemper, without the Leadings and Counsel of the Lord their God, &c.

Dear Friends;

I Am commanded of the Lord, and it lyes upon me, (in the fear of his Name, and in the bowels of his love) to warn and charge you whom it concerns, (that I may be cleer in his sight) of these particulars following, *viz.* 1. All you who

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(in this great day of judgements and tryals within and without) feels any distemper, weakness, sickness, pains, or any disease whatsoever;——Seek not to Physitians, without Gods eternal motion, or in the clear freedome of his life, nor let out your minds in an eager seeking a remedy to any man, people or things outward, but as the living God alone guides you, who is a present help in time of trouble, to all his children that wait upon him: And know ye this for a surety, that the Lord our God hath made known the Tree of Life again (unto his babes that fear him) which is in the midst of the Paradice of God, whose vertue heals within and without, blessed and praised be his holy name for evermore: Therefore all ye who professe the knowledge of God, and faith in Jesus Christ; now try your selves and your faith, concerning these things; for if you truly know God, and Christ (whom he hath sent, to be a Prince and a Saviour,) and your faith stands in the power of God (and not in a sound onely) then you know the Tree of Life, and him that gives us life and breath, and all things: Mark, and if he gives us all things, then he gives wisdom, understanding, and counsel to his people, in all things needful, how to walk, act, or speak in all occasions, and at all times and places, (who guides the meek in his way, and teacheth the humble in judgement.) Therefore I say, wait you upon God alone, in the pure fear of his name, for counsel and instruction, in this particular, if you love the peace of your own souls, and seek not any thing for a remedy, but in his leading, counsel and wisdome, and in the faith of Gods Elect; for if you do, it will adde to your trouble, and sorrow, and distemper; its the Word of the Lord unto you, which you will know fulfilled in the end.

Therefore my dear Friends, Dwell in the Light, which makes all things, states, and conditions manifest; and wait upon the Lord in the still, cool, and quiet spirit, for the right understanding of your own particular state, and the ground and cause of all distempers, diseases, or judgements, in your own particulars; else how are you as the spiritual man, that judgeth all things, if you know not the things of God, and

what

what is in man, and the ground of all distempers, diseases, and judgements? where is your dwelling with him, that is greater than *Solomon*, if you know not that wisdome, which gives the understanding of all things, from the Hysop on the wall, to the Cedar in *Lebanon*? how can you be wiser than Serpents? or how will you know the furies of wilde Beasts, and that which bounds and limits them, if you know not the ground of all things in your own particulars?

Therefore I say again, Wait upon the Lord of life, and think not your time mis-spent in so doing; neither give your selves rest till you in very deed know Jesus Christ, who is the Tree of Life in the midst of the Garden of God. For I must say in the word of the Lord, many may be deceived with the apprehension, or a name to live, and may profess and talk of him, and yet be dead and ignorant of the true and right knowledge of him, and his wayes; to whom he will professe, he never knew them. Oh! that this fearful day and sentence may never surprize any of you, who have tasted that the Lord is gracious. For many people have been destroyed for lack of knowledge, and of a right understanding in these things before mentioned, not knowing the intent of the motions of Gods Spirit within them, neither discerning the Lords body; for since transgression, disobedience, and ignorance of God (the cloud of errour and darkness) hath over-spread the world, the ground of these things have been hid to the children of men; so that when the displeasure of God hath been kindled against them, they have not perceived it in the ground, in the particular; but were apt to talk of it in a general way, that sin is the cause, (when great plagues and judgements comes upon a people,) or the like; but scarce one man in a Nation, did turn in his mind, and wait upon God, to see his will and counsel in such things, in the particular; but such as did, (and obeyed the Lord) were Prophets, who cryed against such things in the general, as they had suffered the indignation of the Lord for, (who had subdued them) in the particular. And so the Lord God hath often sent his visitations amongst the children of men, and his Servants to warn them, that they

might

might be awakened, and repent, and be humbled before him, that so he might shew them his way, and guide them in it, (which is a way of holiness, mercy and truth;) and that they might alway fear and dread his great Name, and terrible Majesty, (who is able to do whatsoever he will in the Heavens and in the Earth) and that they might (through his judgements) come to be redeemed, and reconciled unto him in Christ, the everlasting Covenant of life and peace.

Therefore my dear Friends, Wait you upon God, and let him be your fear and your dread, then will you not dread man, or (rather) the furies of wilde Beasts, or Serpents, which is manifest in the sons of men; neither let in the fear of death or any tryal whatsoever, which tends to the vailing, or weakning your tender life, which you have felt and enjoyed in God; but let the presence of the Mighty God of worm *Jacob*, fill your hearts, (who is able to destroy both body and soul in hell, and also to save to the uttermost all them that fear and obey him,) that you may feelingly and perfectly know and understand (in the light of the Lord) all things that comes to passe in your particulars; then shall you be of a right and sound judgement, concerning all men, spirits, and things in the general; for none can truly know the Cause, Ground, or Root of a matter, originally, but who dwels in God, the Root that bears him (and all men), the original of life; and he that doth not know aright, may easily or soon judge wrong. Therefore its the Saints onely, (amongst all the children of men) that are able, and can, and must judge the world: Mark, (who are sanctified by Christ Jesus,) yea, such shall judge Angels who dwell in him, to whom they all bow; for he is judge of quick and dead, and from him is no secret hid, that shall not be manifest, *For he is come neer to judgement, (and is a swift witnesse against all unrighteousnesse) and also his tender mercies and blessings, are neer the upright-hearted, which is to them as the former and latter rain; but the rebellious dwell in a dry Land.*

So be you all very still in your minds, and not will, or run, but diligently heed the will and counsel of the motions of Gods

Gods good Spirit in you, (which is the onely Teacher of his people,) for he hath said, *My Spirit shall not alwayes strive with man*; and he is the true Physitian, Shepherd, and Overseer of the soul; and will he not over-see and take care for the body (the lesser) by giving wisdom and discretion how to order all his creatures to his praise? yea, and this is witnessed among his babes, blessed and praised for ever be his name, which is their strong Tower and Safety, Rock and Defence; and they need not another, who are come to dwell in the *Holy City, New Jerusalem that came down from God, the quiet habitation, whose walls are pease, and gates praise and salvation; here is no need of Candle, Sun, or Moon to give light, but the Glory of God doth lighten it, and the Lamb is the light thereof.* And hither is the Lord God of endless wisdom and compassions, bringing his little ones, that beleeve and trust alone in him, who is becoming all in all, in his faithful children; this is the sum (my Friends) this is that we have waited for; to which end the Lord hath long waited to be more and more manifesting his grace and wisdome unto us, that we might come up hither by descending lower in our selves, into him who is the root, and off-spring; what shall I say of him? if it can be born, I could say much in the infallible counsel of God, that he is becoming the Father and Mother, Feeder and Cloether, Healer, Guider and Governour, yea, all, (as I have said) unto his dear Lambs, who have long breathed, and panted after him, and cannot be fully satisfied till this is accomplished: No borrowed light, no Moon or Candle, will suffice the Noble birth, but the very glory of God, and the marriage of the Lamb, to whom it ascribes all, having received all out of the bosome of the eternal treasury of the wisdom and compassions of the Allmighty. And so here is a cry heard, with a loud voyce from the Throne of God, and the Lamb, Cease from man, cease from man (in all things) and come up hither ye travelling children, and you shall be refeshed and satisfied; its I have heard your cryes; and if man at any time have had compassion on you, it was through my bowels, which I put upon him to that end; therefore look un-

to me, and come, I am the fountain of all goodness, mercy, and truth, saith the Lord God, and not any man; for they are but as Cisterns which may break, and then where wilt thou be for thy dayly nourishment and refreshment? These were the two great evils committed in the dayes past, *viz: They have forsaken me the Fountain of living waters, and hewed them out Cisterns, broken Cisterns, that could hold no water; for which the Heavens were astonished and very desolate, and afraid. Is Israel a home-born slave?* (read *Jer.* 2. 11, 12, 13, 14. and consider it perfectly, for the latter dayes of considerations are come) as much as if God had said, Is *Israel* (*who once wrestled like a Prince, and prevailed, and had power with God, and with man*, &c.) become so ignoble, as to forsake me the Fountain, and be satisfied now with Cisterns, that will hold no water? Oh! this was a horrible thing, these were great evils; the very Heavens were astonished at this.

Therefore my dear Friends, (let this saying sink deep into your hearts,) See that you alwayes, in all things mind the Motions and Leadings of the Spirit of Truth; for it is the true and perfect Guide, sent of the Father to guide us into all Truth, and to shew us things to come; and he that follows any man by word, or example, and goes from this in himself, hath committed a great evil, even Idolatry, and is gone from the hearkning and obeying; this is the *Witchcraft* spoken of 1 *Sam.* 15. 22, 23. & *Gal.* 3. 1. This is not to be suffered to live, or not to be lived in, in all *Israel*, Exod. 22. 18. the Lord hath spoken it; for worm *Jacob* (who is now arising in the strength and pure wisdom of his God,) is no more a home-born slave, to feed at Cisterns, or live upon Husks, or to be deceived with any likeness whatsoever, but is filling himself at the living Fountain of the Riches & Nobility at the right hand of the Majesty on high; and so in vain is the snares laid in the sight of him that hath wings, that sees them, and is able to escape them; for there is a Remnant that stands upon Mount *Sion* with the Lamb, in the innocent life, who are (and can freely) come to God the Judge of all, & be ript open, and stand naked in the particular; and such is the Lord God cloathing

with

with white robes of his everlasting Righteousness, which shall never wax old; glory unto him in the highest, who hath wrought all our works, in us, and for us. *Amen.*

So remember, the Spirit of truth is thy proper Leader, O *Israel*, in all things concerning soul and body, at all times, places and occasions, and not any other; Nay, though an Angel, (see thou do it not) for they are but ministring spirits, sent forth for them that are heires of salvation, and are fellow-servants with them who are led by the Spirit of truth, and are not to be worshipped, or followed any further then is agreeable to the leadings of Gods Spirit in thy own heart; for unto him thou must give an account, and not unto Angels or men.

Now I do not hereby limit the Lord, nor his people, from exercising their pure faith, in any thing concerning their state, either inward or outward; And as for the things before mentioned concerning the health or weakness of the outward man, I do know that there are natural and accidental causes of weakness, sickness, or distempers, which are incident even to Gods dear Children, (while in these earthen Tabernacles,) for which naturall things may be applyed in the leadings of the life and wisdome of God, by which they were created; I say, my intent is not, (neither am I joyned to such a spirit,) as to impose, or limit the motion of Gods Spirit in any thing whatsoever, but onely to limit the contrary, even the hasty minde and spirit, and that all may come to be guided by the Counsell of God, out of ignorance and doubtfulness, into clearness, and a perfect knowledge of their own state (as it is in Gods sight,) and of the vertuousness of the power of the resurrection, of the holy Seed in themselves; and not be led in blindness, and unsensibleness, in which state is the error and mistakes, and wherein people are destroyed for lack of true and sound knowledge; and here they have many things applyed (and are apt so to do,) even naturall and visible things, for spirituall and invisible causes, I do not mean an invisible distemper meerly of the outward man, which may proceed from a visible or naturall cause: But when God by his Spirit,

strives with man, in him, and smites on his Conscience, by reason of sin, or some disobedience or other, through which, the Lord beholds guilt, and cannot but punish, which causeth even the countenance to change, and brings judgement upon the very creature, because thereof; I say, this shall never be removed (in the ground) by any outward or visible thing; the Lord hath spoken it: For it is striving against the Creator, and the good end of his gentle chastisements with the creatures, which he hath created for his praise, and to be used in his counsell and wisdome, by which they were all created, and have their being; so this ignorant, wilfull, impatient spirit, which cannot trust God, this is to be limited, and bound down, by the dread and power of the Lord; that the innocent Seed, (which can trust in him,) which hath long suffered under oppression may arise; in whose resurrection and life, is the healing and blessing of the Nations that are saved, which are for ever to walk in the light of the Lamb.

So let all be subject to him, that gives life and breath, and all things, and be not hasty (when any trouble or distemper comes) to be delivered, or to get ease from under it, till thou (in patience) hast seen the mind of God therein, and be delivered by him that comes out of *Sion*, to turn away ungodliness from *Jacob*; blessed is the eye that sees, and the heart that understands, and contrives not any thing in the will, but as led and guided by the Shepherd of *Israel*, who will not suffer his Lambs to lack any good thing for their body nor soul, which in his wisdome he sees meet for them. And that which is not subject, is the carnall mind, in which the enmity lodgeth, the death, trouble, and condemnation; here the Lyons lack and suffer hunger, but the meek shall increase their joy in the Lord, and they that wait upon him, shall run and not be weary, and walk and not faint.

And know this for infallible truth, that whosoever useth, or applieth the creatures of God, (even naturall things, which are good in themselves and places,) to a condition not suitable, even when God smites upon the Conscience, for any disobedience or wickedness, by which (as I have said) the outward

ward man comes also to suffer, being partaker with the spirit that transgressed, that this state is parallel to that mentioned *Isaiah* 22. 12, 13, 14. When God called for fasting, weeping and mourning, behold slaying of oxen and killing of sheep, &c. which was iniquity that should not be purged till they dye.

Therefore dear friends, think on these things, (which are but as a touch of what might be spoken, (but a word to the wise is sufficient) and waite upon the Lord alone to be guided in all things, and do nothing hastily out of his fear and counsell, which onely is known, understood, and stood in, in the still and quiet waiting, in the retiredness of mind and spirit, staid upon him, (out of all your own willings and contrivings or runnings,) in the sinking down, and subjectedness to his holy will alone; that he might be all, in you all, and you as nothing before him, but vessels of his honour, praise, and glory; to whom be it given over all. *Amen.*

No Babe in Israel *to study for the attaining the Lawes of men, to make their defence,* &c.

AND my dear friends, who have no knowledge in the Lawes of men or Nations (which are in the fall) and are in such things ignorant as children, this is my advise unto you, from my God, and your God; do not now study or strive to attain the knowledge thereof, in any case, to make your defence, when you are brought before Rulers and Governours (or their Judgement-seats) for the Name sake of Christ Jesus; for if you do, it will prove like *Sauls* Armour, (which *David* (the Seed) cannot go out to war with) unless you have the knowledge of such things already, (as a servant,) to

no use in the dominion and pure wisdome of God; for this I have found, (who am also ignorant of such things as a babe) That the Innocent Seed of *Jacob* need none to plead its cause, but God alone, who giveth strength and wisdome in the same hour.

Therefore my dear and tender Friends, Look not out from your own measures received of the grace of God, which is sufficient; neither consult with flesh and blood, by reasonings, disputings, or premeditations; but stand single and innocent, eying the Honour and Glory of God, in his pure fear and true humility; for in this alone is the Victory, Wisdome and Blessings obtained, and God will not give it to another; for the Battel is the Lords, and we are to stand still (in the Seed) to see his salvation; and then keeping low, this will glorifie its Father alone, as the Father hath glorified it with Dominion and Peace. And consider what Law or Learning *David* had, when he came from feeding the Sheep, (being but a youth); and what weapon had he when he slew the uncircumcised *Philistine*, more than the smooth stone in the Shepherds Bag, (he that can read, let him) without Staffe or Spear, in the Name of the Lord.

And they marvailed to see the boldness of *Peter* and *John*, who were ignorant and unlearned men, in their Laws and Letters; and the *Pharisees* said, *The Disciples of Jesus know not the Law*; and also of him, *whence hath this man learning, seeing he knoweth not Letters*? Thus did God confound the wisdome of the wise and prudent in Ages past, (as in this Age) who hath alway chosen the foolish things of this world, that no flesh, or fleshly part should glory in his presence.

Therefore Dear Friends, Let no Babe or simple one among you, be discouraged, who are ignorant in the outward Lawes and Letters; but keep to the Royal Law in the heart, written by the Finger of the living God, in which you will feel the springings up of the Royal Seed and Birth, which fulfils the righteous Law and Letters (and was before the Letters and Lawes of men was) whose heart trusteth only in the living God

God, and makes not flesh his Arme. This is the true Seed, the Heir: But that which makes flesh his Arme, is the Seed of evill doers, which shall never be renowned.

And so my dear Friends, in all things mind the leadings and counsel of God, for he leads his people, and guides their feet in the way of peace; and he alone is the saving health of all Nations, and without him they can do nothing that is good and acceptable in his sight; and let your eyes be toward him who is invisible, dwelling in the light; and neither act or speak out of his fear and counsel; then will you be preserved, to his praise, and to your eternal comfort and peace; and whether you eat or drink, or whatever you doe, let all be done in the Faith, to the glory of God, (for *what is not of faith, is sin,*) so shall you be kept stedfast on the unmoveable Rock, through and over all things which may come to pass, as your tryals; and be upheld in the meek and quiet spirit, which in Gods sight is of great price: And in this is the Kingdome and patience of Jesus, and the victory of the Lamb, known, who must Rule and Reigne, till all his enemies are put under his Feet. *Amen.*

To

To the Blessed Seed, and Children of the Everlasting Holy Covenant, in the Life of the Lamb of God, in whose mouth is found no guile, throughout the whole Creation. A most dear and tender Salutation.

O Thou Blessed Seed of the promise, who hast long lain as in the Clefts of the Rocks, and hast been as a stranger throughout the whole world, and yet lyes as a Lamb slain in the streets of *Sodom* and *Egypt*, spiritually; my soul breaths, cryes, and groans unto the living God for thy sake, and I am in sorrow, and pain, as a woman in travel, because of thy great oppressions; who knoweth thy sorrows, thy griefs, and thy secret complaints? who knoweth thy sighs, thy groans, and thy tears, amongst the children of men (who art as a worm in the lowest parts of the earth, bearing the weights and heavy pressures of the iniquity thereof?) To whom canst thou turn (to the right hand or left) to unbosome thy self (in the depth of thy inward travels) but onely to the living fountain from whence thou sprang? O O thou Lamb of God, which takes away the sin, and removes the foundations of the Earth; when wilt thou yet arise more in thy beauty and glory among the sons of men? to bear the Government on thy shoulders, whose right it is, *That thou mayest lead them forth in the green pastures, by the fountain of still waters*; that thy innocency, tenderness, and love unfeigned, might be known as the waters cover the Sea. For thou art without guile, the alone pure, and undefiled one; thou art harmless as a Dove, thou art the chiefest of ten thousands, thou art altogether lovely, the world knoweth thee not; thou art as a Lilly among Thorns, and as an Apple Tree

amongst

amongst the Trees of the Forrest; thy smell is as *Lebanon*, and thy taste exceeds the Pomgranates: O thou fairest among the Sons, and thou beautifullest among the Daughters! What shall I say of thee (O thou Beloved of my soul?) I am even sick of love, my soul is even melted in the breathings of thy precious life, and I am even ravished with love in thy presence, for thy Countenance is exceeding the Angels of God; thou art terrible as an Army with Banners to the ungodly; but thou delightest in the upright, humble, and contrite ones; thou art my Saviour in whom my soul rejoyceth, and my spirit doth magnifie thee, O thou everlasting Son of Righteousnesse.

Arise, arise, shine forth in thy strength and glory, and drive back all the Clouds of darknesse which have covered the Earth, and the grosse darknesse which hath covered the People; that the glory of thy Light may enlighten the world, and thy brightnesse may shame and confound the glory of all flesh, that thy dominion might be known throughout the whole Earth, which is an everlasting dominion, and thy Kingdome of Righteousness which hath no end; that the Nations may come to the glory of thy Light, and Kings to the brightnesse thereof, to Rule in thine Eternal Counsel, Wisdome, Dominion, and Victory over all; that songs of praises, deliverance, and triumph, for ever and ever, may be founded unto thee, who wast dead, and art alive, and livest for evermore, casting down all their Crowns at thy feet, for thou alone art worthy to Rule and Reign, and to have all Honour, Glory, Strength, Wisdome, Riches and Blessing: For thou wert slain because of our sin, and art now arising to redeem thy People out of Kindreds, Tongues and Nations, by thy blood, and art becoming King of Kings, and Lord of Lords, in us thy Babes and Children; thou art the Tree of life in the midst of the Garden of God, by thy vertue must the Nations be healed; thou art the Pearl of great price, thy worth is not to be valued with fine Gold; thou art far above Rubies; thou hast been a Treasure hid in the field,

 dwelling

dwelling in the lower parts of the Earth, and yet above the highest Heavens; both which thou hast upheld to this day, by thy power; thou art the Salt of the Earth, and the Light of the world, though they have not known thee, but trampled thee under foot, as a despicable thing; thy face hath been marred more than any mans, and thy form, more than the sons of men; thou art that Just One, and holy Childe, which hath long been as a Servant, though by right, art Lord of all; on thy back hath the Ploughers ploughed long furrows; oh how have the Smiters smitten, at the appearance of the lifting up of thy tender countenance? (When this I have considered, my soul hath mourned in secret, and mine eyes have trickled down tears, in the sence of thy deep sufferings;) and yet, had it not been for thy sake, the whole world had been as *Sodom*, and been consumed like unto *Gomorrah*; Oh who will not now come down and suffer with thee, that they may also reign with thee as Kings and Priests on the Earth? For now thou art arising in the greatnesse of thy strength, to be avenged on all thine oppressors. *Thou hast trodden the Winepresse alone, and of the People there was none with thee:* —— *Therefore wilt thou trample them in thy fury, and stain all thy Raiment; for the day of vengeance is in thine heart, and the year of thy redemptions is come.* Thou art the King of *Sion*; thou hast the key of *David*, (and the keys of Death and of Hell,) who rideest meekly upon the wilde Asse Colt, as in the dayes of old. Come forth now O ye Daughters of *Jerusalem*, and behold your King, even the Lamb of God, which hath been slain, in whose mouth guile is not found, that taketh away your sins, and follow him for ever, ye Daughters of *Abraham*, and Sons of *Jacob*; *for it is of the Lords mercy you are not consumed, because his compassions fail not* toward his Seed, but remains sure in his Covenant for evermore; *Amen.*

Therefore now, all ye followers of the Lamb, be ye very still, low, and watchful, dwelling in the pure dread and humility of him that sits upon the Throne, and of the Lamb

for

for evermore; and let none be careless or wilful, least ye be found in the degeneration, from the spirit of the subjection of the Lamb of God, who is come to Rule; but in his life stand you upon Mount *Sion* with him, with the Harps of his high praises in your hands; for they onely are the chosen and blessed, who are faithful followers of him in the Regeneration: So let your eye be single, and your minds retired, dwelling in the good Shepheards Tent of *Israel*, hid in him, whom the world knows not, where you will feel quietnesse to your immortal soule, and peace and patience to undergo all tryals; for this is a day of great and manifold temptations, and tryals, in which the enmity works, every way in its full strength, among the children of men: but its violent force, is chiefly bent, as a mighty floud, or full current, to sink and destroy the Ark of the Testimony of God; feel me in your life, (within and without) ye dear children, ye simple-hearted, breathing babes; who know the winnowings on every hand, and how the Tempter works, to draw out the mind and affections one way or other, that he might get advantage, to spoyle your resting place, (which you have in the staidnesse on God, and simplicity of Christ) and to keep the soul and understanding clouded in darknesse and unsensiblenesse, hardnesse and blindnesse, to be luke-warm, carelesse or secure, without the feeling and present enjoyment of the pure refreshing presence of Gods Countenance; then he hath his purpose, (who seeks to devoure) for in the darknesse is the root of disobedience, and every evill word, and work; then the root of bitternesse will spring up, through which many may be defiled; then the self-will, which is crooked and perverse, ariseth again; then the pure savour and discerning is decreased, and love waxen cold; then the tender innocent Seed suffers; the Lamb is pierced and wounded, which should have the preheminence; then strife in the high mind, out of Gods awe and dread,

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gets up; then the Strong Man begins to keep the house again, who was once bound, and his goods spoyled; then the meek, that should ride upon the wilde Asse Colt, is thrown down, and trampled upon by the wilde; then *Ismael* and *Esau* (the ruffe man) reigns over worm *Jacob*.

God Allmighty keep all his Babes (who have tasted of his Heavenly gift, and of the precious vertue of the endlesse life) out of this state. My soul is even bowed down, and the travel of a burthen is upon me, because of the deep sufferings of the Holy Seed, and the oppressions of the poor, by him that is too strong for him; O Lord arise, arise, and plead its innocent cause with all flesh. O all ye breathing Babes of God, abide for ever in the pure subjection to his good and perfect will, in his fear, and in tendernesse of heart; then how can you but partake of the afflictions of your Brethren, the seed of *Abraham*?

It came into *Moses* heart (and that from God) to visit his poor afflicted brethren, which cryed and groaned under the cruell and heavy oppressions, and God rewarded him according to his works; And now, can the Seed and children thereof mourne and languish, or be sorrowfull, and I not feel it? can they be tempted and tryed in the Wildernes, and I not sensible thereof? how can this be, if I be in Christ Jesus, who is afflicted in all their afflictions. My friends, it is a day of mourning, of weeping and fasting, (let the wise understand) though in God I rejoyce, that my Name is written in heaven, and this is more to know, and feel, then if all the Devills without, were subject.

Therefore ye followers of the Lamb dwell in the sense and feeling of the life, of the precious, tender, suffering Seed, that you may know the marriage of the Lamb come, and rejoyce greatly because of the Bridegroomes Voyce, for this makes glad the upright, and the weak to be as *David*: And here you will eat your own bread

from

from your Fathers hand, which he gives freely to the hungry soul, and be kept out of all strife and debate, disputings and murmurings, in the gentle contented Spirit of the Lamb, who is the saving health of all his people: Here you will know the place of broad Rivers, where goes no Gally with Oares, no toyl, or labour, or striving, but to stand still: Here is the beginning known, and the Glory that was before the VVorld was, or the Hills, or the Foundation of the earth were laid, (blessed is he that readeth in the life of these things): Here is the place of defence, as the Munition of Rocks, where the bread is sure, and the water never fails, but issueth forth from the Fountain of the Paradise of God, for evermore: Here is the lying down under the Vine, where none can make afraid: Blessings and thanks to him that lives for ever: Here is the returning naked, as we came into the World, (even so we go out,) carrying nothing, and yet possesseth all things: Here's the little child, that enters the Kingdome, even that Kingdome (of Heaven) where the least is the greatest, the lowest is the Highest, the poorest is the richest, the weakest is the strongest, the simplest is the wisest.

VVhere is the disputer now? where is the gloryer in the strength, wisdome, Arts, and parts (in the spirit of this world) now? VVhere are the wise, and the *Scribes*, and the counter of Towers now? where is the high Professor, and great talker in the strong Towers of comprehension and Imaginations now? where are the climbers up above the Door now? Behold a little child is Governour, The poor man (which was disregarded) delivered the City by (his) wisdome: He that can read, let him; for God hath made foolish the wisdome of this world, and the seers are blind; The sounding brass is empty; the strong are become weak, and the weak saith, *I am strong*; they that were dead, are alive, and them that were lively, are now as dead men on the Sea-shore; God is turning the world upside down, the Lamb shall Rule,

and

and all the Beasts of the Forrest shall fear, and bow before him; The Lilly shall grow higher then the Cedar, the begger shall sit upon the Throne, and the Counseller as in the beginning shall be known, and Judges as at the first; Blessed is he that readeth, understandeth, and enjoyeth these things; Gods salvation and Covenant of eternall life and peace, is then witnessed, who is the good Shepherd, and true Physitian of his people. And this is thy Captain, O *Israel*, who is made perfect, through sufferings; therefore obey thou him in all things; follow him in his footsteps, who leads in the way of Righteousness, that so thou may be partaker of the power of his Resurrection, and possesse thy soul in his patience, and lye down in his eternall will, in the rest prepared, that so the second death, over thee, may have no power.

So my dear friends, the Lord God of Life, preserve you all faithfull, bearing your single and pure Testimony for his holy Name, in this your day and generation, that you may be the chaste Virgins, and entire followers of the Lamb, in whose mouth guile is not found, that so you may give up your account with chearfulness, unto him who alone is worthy of all obedience, praises, honour, and glory, over all, heaven and earth, world without end. *Amen.*

I remain a Traveller (in spirit) for the restoration of the oppressed seed of Jacob, *and am your brother, who (in your measures) are in the same tribulations and patience of the Lamb. And unto you, this is the dear salutation of my breathing life, in the Bowels of Gods love and mercies. And if in this, my Testimony is finished, I am content, and made willing (for the joy and rest that is set before me) to lay down the earthen vessel, which is called*

Prisoner at *Hertford* the 2d day of the 8th month, 1663.

WILLIAM BAYLY.

THE END.